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such as Cunningham's *Growth of English Industry and Commerce*, he culls from it only the statements which he can use to further his own argument, and disregards all others. Mr. Welsford's book can be recommended to classes which are studying the pathology of history, and want a morbid specimen for examination; it can serve no other good purpose.

CLIVE DAY.

*The Political History of England.* In twelve volumes. Edited by WILLIAM HUNT, D.Litt., and REGINALD L. POOLE, M.A. Volume VII. *The History of England from the Accession of James I. to the Restoration (1603-1660).* By F. C. MONTAGUE, M.A., Astor Professor of History in University College, London. (London and New York: Longmans, Green and Company. 1907. Pp. xix, 514.)

ALMOST side by side the two co-operative histories of England now appearing, the six-volume series edited by Professor Oman, and the twelve volumes under the direction of Mr. Hunt and Mr. Poole, approach completion. Last year was issued Mr. Trevelyan's *Age of the Stuarts* in the one, and now comes Professor Montague's *Political History of England, 1603-1660*, in the other, covering the first half of the period pre-empted by its predecessor. It would seem at first glance that this was an unfortunate situation. Yet, so variously does the historical muse present herself to her followers, almost the only point of contact between the two volumes in question is the sense of contrast inevitably roused by their almost simultaneous appearance. Two books, covering the same period, dealing, presumably, with the same set of fairly well-known facts, and, if one may judge from editorial utterance, with much the same purpose, could not well be more different. Professor Montague's book is, in other words, pre-eminently what its title implies, a political history. In it, social, economic, literary, intellectual, even religious elements are subordinated to political and constitutional interest. Mr. Trevelyan's book, on the contrary, laying its stress on precisely those matters which are mere corollaries to Professor Montague's main theme, is almost everything but political in the usual sense. But, different as they are in more ways than this, they unite in one thing, if only one. That is the demonstration of the dictum that "it is ill gleaning after Gardiner". It does not often happen that any one is able to make any field so completely his own as the historian of the Puritan Revolution. Not Macaulay, nor Ranke, with all their great and varying talents, were able to do as much. It is, in consequence, no easy task, in many ways it is not a desirable one, to do more than epitomize Gardiner's work, illuminating it with additional matter drawn from the monographs of other writers on separate phases or events of the period. This, in no small measure, is what Professor Montague has done, and, on the whole, done

well. But he has done, also, much more. A great amount of the source-material has been re-read, evidently with much care. The constitutional side has been much emphasized, and its points stated with clearness and force. Many of Gardiner's judgments have been revised, and a considerable amount of new material included. The result is a careful, scholarly and accurate account of the period from 1603 to 1660, put clearly and convincingly in a compass available for the ordinary reader or student. "This is a sober people", said Charles I., and this, one may repeat, is a sober narrative. It contains no purple patches, no journalistic *tours de force*. It is plain and unadorned, written in a style simple to severity, clear, direct, often inclining toward legalism. On the whole it improves as the book advances and the tragedy of the Revolution unfolds. Above all it is eminently logical and convincing. Perhaps it leans too much toward these qualities. One misses something of the life and energy lent by direct quotation. The vigorous language of the advice of James I. to Charles and Buckingham, for instance, here appears so decorously dressed after the English fashion as to be almost unrecognizable (pp. 118-119), and the accounts of the great days of the Commons, under the leadership of Eliot and Pym, might have been enlivened with such historic fragments of eloquence as stirred men then and since, with no loss to the truth or dignity of the work.

With respect to the more salient differences between this and other works on this period, perhaps the most striking is the greater severity of Professor Montague's judgments. Against the authority of both Gardiner and Spedding, he condemns Bacon with little reserve (pp. 83, 96, 100). While he does not defend the "grand apostate to the Commonwealth" view of Strafford, his strictures on that statesman are more than usually strong (pp. 219, 224, 241). There, as in some other matters, he takes distinctly advanced Puritan ground. On the other hand, Cromwell's attitude toward parliaments and lawyers is set forth in all its baldness, and nowhere can any charge of bias fairly be made. One may question whether the adjective "frantic" precisely expresses the intellectual twist which was the peculiar possession of that strange compound of legal antiquary and zealot, Prynne (p. 186). And in regard to some other matters more serious questions might be raised. The account of the Grand Remonstrance (pp. 256-257) would not have suffered from the inclusion of some of the material in Professor Schoolcraft's monograph on its origin. A little more might have been made of the effect on the popular mind by the seizure and publication of the king's papers after Naseby (p. 310). As to whether Sir Edward Dering, who moved the first reading of the bill to abolish episcopacy (p. 243) is "a man now wholly forgotten", one may venture to dissent on the ground that he occupies a respectable niche in the *Dictionary of National Biography*, if on no other. The "New England winter which taxes modern art and luxury to make it endure

able" (p. 108), may seem to some a little too severe language for the mildness generally supposed to have prevailed between November, 1620, and May, 1621, about Plymouth. But these are trifling matters. It is more to the purpose to note that this eminently usable narrative is accompanied by three maps: England and Wales in the Civil War; Scotland, illustrating the distribution of the clans and the campaigns of Montrose and Cromwell; and Ireland during the rebellion of 1641 and Cromwell's campaigns. An appendix on authorities notes, among other matters, that Gardiner, although "the greatest of historical investigators", suffers from "grave defects of style and arrangement" which "will always repel the general reader from these monumental works", and that his "judgments upon individuals are sometimes difficult to accept". The usual index completes the volume. And it is interesting to observe in it the absence of such words as Puritan, Pilgrim, Marston Moor, the Dunes, Carisbrooke, Dunbar and Newbury, among others. This is doubtless no fault of the author. To him we are under obligation for the best account in such compass of an important and difficult period in English history.

WILBUR C. ABBOTT.

*Deutsche Geschichte.* VON KARL LAMPRECHT. Der ganzen Reihe neunter Band. Dritte Abtheilung. *Neueste Zeit. Zeitalter des subjektiven Seelenlebens.* Zweiter Band. (Berlin: Weidmannsche Buchhandlung. 1907. Pp. xiv, 516.)

As it approaches completion Professor Lamprecht's history gains in interest because it gives us a better basis for judging the real merit of his novel method. For with Lamprecht, it is the method rather than the mere content that is of interest to the historical student. It is already apparent that his innovations are not so revolutionary as they appeared ten years ago, but his history is sufficiently out of the ordinary to be ranked as epoch-marking. It is neither a philosophy of history nor strictly a culture-history; it is not mere economic history or historical sociology or folk-psychology; it is a combination of all of these. No genuine historian works without some definite fundamental principle to guide his interpretation. It has remained for Lamprecht to go into the very *penetralia* of a people's soul to find the secret of history. Conceiving that the national *Seelenleben* has changed in successive ages, he groups the events of German history into social-psychic periods (symbolism, typism, conventionalism, individualism, subjectivism), much as the psychologist would arrange individual psychic phenomena connected with infancy, youth and old age.

The work has now reached the middle of the final or subjective period. The eighth volume was the first of this group (see this REVIEW, vol. XII., p. 633). It dealt with the initial phases of subjectivism, covering what may be roughly called the last half of the